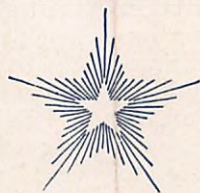


Laura Bray

Proclamation Number



THE SERVER

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Vol. VIII

FEBRUARY, 1926

NO. 9

From the Protector

[We copy the following from the Associated Press dispatch without any alteration. Readers will prefer to have the statement exactly as it is issued. The Associated Press deserves all praise for its care and accuracy.—F.K.]

Madras, India, Jan. 12—Mrs. Annie Besant, president of the International Theosophical Society, gave an interview today in which she declared she "never had any idea of proclaiming Krishnamurti the Messiah" but stated her belief that the young Hindu is the "vehicle" for a "world teacher".

The 78 year old theosophist leader referred to references of the proclamation of J. Krishnamurti as the second Messiah at Adyar, near Madras. Mrs. Besant told of Krishnamurti's education and later activities.

"I had better state once for all the bare facts which lie at the root of statements, which until now I have left untouched," said Mrs. Besant. "I accepted in 1909, from their father, the guardianship of two young brothers. My reason for this was that I was told that the elder brother had been selected to give his body as a vehicle for 'the world teacher' on his approaching coming if the lad proved worthy of the privilege when he reached manhood.

In 1910 this boy wrote down teachings he had received from his teacher during the sleep of the body, which were published in a well known book *At The Feet of the Master*. December 28, 1911, the remarkable overshadowing of this young boy took place at Benares

and a hall full of members of the theosophical society prostrated themselves before him. We kept these events as quiet as possible, but rumors got about, causing uncomfortable followings of him about the grounds of our house and manifestations of respect, which led me to return as soon as I could to England from Madras. I feared, quite unnecessarily, that these events might give rise to conceit.

The brothers were educated privately in London and more than fulfilled the hopes placed in them. Last summer in Holland I mentioned to a large audience composed of members of an order to which only believers in the coming of the world teacher are admitted, that Krishnamurti was the teacher's chosen vehicle. This fact already was largely recognized among them in consequence of his speeches and writings. I suppose this is the basis of the inaccurate statements made subsequently. I never had any idea of proclaiming him the messiah.

I believe with many early Christians that a world teacher named the Christ assumed at a stage of the gospel story the body of a disciple named Jesus to carry on his earthly work at that time. I believe that a similar event is to take place among us.

Without inflicting the reasons for my belief I merely add that which may have given rise to this rumor of a proclamation. Krishnamurti lectured December 28 last to a large audience and concluded by speaking of the 'world teacher' in these words:

'He comes to lead us. He comes only to those who understand, who suffer, who are unhappy, who are unenlightened; he comes only to those who want, who desire, who long.'

Here there was a slight start and a voice of penetrating sweetness rang out through Krishnamurti's lips. It said: 'I come for those who

want sympathy, who want happiness, who are longing to be released, who are longing to find happiness in all things. I come to reform not to tear down; not to destroy but to build.'

This meeting broke up in silence. Probably some account of it filtered out. That the world teacher spoke then through Krishnamurti, I believe. Since 1909 I have known that he was chosen as the vehicle. I expect an ever increasing tenancy of the selected body by him for whom it has been prepared. I believe we are beginning a new age, a new civilization, as has occurred before in human evolution."

From The National Representative

It is exceedingly important that we should all realize this simple fact: However much the various great religious Teachers may vary in the manner in which they present the one Truth. They are identical in the function They perform. They are all without exception, Personages who produce changes, usually profound changes, in the world.

The Lord Buddha, for example, challenged the very foundations of Indian society as He found it. He *indirectly* affected the caste system, and for centuries it continued to decline. He was, in the strictest sense of that word, a reformer. Sri Krishna was equally so, for he championed the cause of youth and childhood in a community (the Indian village) where, in His time, society was entirely built upon the idea of the adult.

As for Christ our Lord as Jesus, what are we to say about that? Jesus was raised among spiritual communists and His teaching is unity. The fact that it was the socialism of love alters our attitude toward it, but not its essential nature.

I would therefore counsel all to expect this time also teachings which will tend to change but not destroy the whole basis of society. If we cling to the traditions of the old age we shall be unable to follow Him. Our members are courageous enough when it comes to originality in religious outlook. There also is a sincere desire to find new ways in education. But in matters social and political I think I detect, especially in America, insufficient readiness to look forward dauntlessly. The

Great Fear, steadily and subtly inculcated by the devotees of Things as They Are, has affected us to some extent.

Great Teachers come because things are not right with the world. We must face the fact that conditions are wrong. Millions are half starved, millions are uneducated, millions are exploited. We must face the fact that history is repeating itself on a larger scale. The arrogant, materialistic and tax-gathering Roman is reproduced on a larger scale in the western races generally today. Our wealth seeking cheap labour markets, filters to the remotest corners of the world, so distant that we cannot see its effects upon humanity. But anyone who has seen those effects must face the fact that soulless money can do damage which our essential kindness would not tolerate if we but knew.

* * *

But that is not all we must face. We must face ourselves. *We must not get caught up in the national reactions.*

The members who will strengthen our movement are those who have the essential constructive spirit combined with a love so deep for country and race and humanity as a whole that they have strength to face the truth, however painful, and eagerness to right the wrongs, however involved and deep-rooted. We do ourselves and our times no kindness if we palliate the offense because it happens to be our own. Humanity is one whole, and if we have ease and welfare here and it is not there, the sorrow is ours to share.

It may be said America does not exploit humanity. It depends on what you mean by America. The Government? We witness the sad spectacle of immense wealth fastening its hold more and more tightly upon us. The taxpayer pays that the big business man may profit. We are reminded perhaps that America is generous to those who owe her. Europe thinks otherwise. Even so, what happens? The taxpayer loses vast sums so that the private aggregation of a small number of men may lend profitably again to the same people. Under the shelter of a compliant governing class and protected by the complacent ease of the mass of the people, a commercial group throws grasping tentacles round the world. America, as much as any other country, has to choose between Barrabas and Another. The problem is no easier because we resent the facts. No man does his part who fears to speak out.

* * *

Destructive attacks are not enough in themselves. Under all must run the quiet strength of spiritual beings. Plans for a better world must be part of what we do.

But the schemes of men are so inadequate. We must be saved from ourselves. The root of the whole matter is that selfishness is a universal complaint.

* * *

And I would counsel especially my American colleagues not to be self satisfied with the perfections of our own people and traditions. Let us not live in a fool's paradise by imagining that the Teacher comes to weigh in the balance every race but our own. In what country does the force of economic pressure squeeze hardest? Where is the glitter of mechanical ease most deceptive? What country has produced a stock yards or a meat enterprise to equal in cruelty and audacity those of our own land? Where is there a medical profession as free to torture unrebuked God's life as animal; and set ruthless limits to the growth of its own healing art—limits grown from its commercialism, its ignorance, its intolerable and arrogant conceit? Where is there more deliberate crime today? Where is the newspaper enterprise more commercial? Where is political life more sordid and ugly? Where is personal freedom less certain if the

existing order is persistently and effectively challenged even by peaceful means?

* * *

We confuse the individual kindness and superficial geniality of those we personally contact with the resultant of forces in the nation as a whole. Our neighbors are helpful. The country is wealthy. The people are industrious. But we must ask whether we are profoundly religious, spiritual, heroic, *as a race*. We must ask this over and over. We must not shrink from the reply if it be disillusioning. When we hear that American marines are catspaws to retain a commercial hold on China, we must score that down. When we hear that American gunboats patrol the Yangste (from the mouth to as far as what corresponds on the Mississippi and Ohio rivers to Pittsburg), to protect American business men, we must not resent the fact but ask what this reveals as to the gulf between our people and their government. We must face the saddening fact that the sum-total of easy geniality mixed with a substratum of selfishness is not a selfless and heroic people saving the world, but a potentially great people before a terrible choice: Shall we choose the road of Commercial Imperialism, or shall we stand against the power of darkness, and be the shining champion of Brotherhood for all?

My brothers, when we hear the message of those who have seen in many places the world's agony, let us not regret it because our peace of mind and our previous notions may be upset.

* * *

It will be protested that there is so much that is outstandingly good about our race and ideas. Of course; but when a patient is sick, you do not ask him where he feels normal; a wise doctor asks where the pains are and finds the root cause. Nor does he stop because the patient has prudish ideas or is sensitive. The world is deathly sick, more so than it knows. The Healer of men can help those who face their ailments and symptoms, admit them and turn to the sunshine, the fresh air, the proper exercise involved in a truly selfless life. The sick who fear lend themselves to disaster. A people who fails to see that its spiritual foundations have slowly been undermined while

its outsides have been whited by a pleasing veneer of material ease and a thickening of general culture borrowed from elsewhere, runs the risk of seeing the whole structure collapse in a general ruin.

It is because one feels that America has the strength to choose the right once that she sees it, that one is encouraged to speak. To

a dying man, doomed to early death, one speaks soothingly and pleasantly. To the sick man who has resistance enough to master his complaint, one speaks plainly. It is not the part of a friend to excuse, palliate and dissemble.

F. K.

From the Director of Public Information

One of the first acts of the Department of Information was to prepare and publish a "folder," at request of Mr. Kunz, designed for the public mind—for persons who do not know about Theosophy or Star principles.

To tell such people about the Coming, it is of course necessary to lay some sort of foundation regarding reincarnation; the evolutionary nature of life, the Spiritual Hierarchy with its Guardians of Humanity—the Masters, and the sequence of Races and religions. Also the method by which the Great Teacher manifests through the vehicle of His chosen Disciple at periods of change, establishing the new dispensation.

This is, most of you will agree, a fairly large contract for a mere "folder," with the stipulation that your reader will have no elementary knowledge on these points—nor ever a disposition to accept them.

It is not difficult to write of our beautiful philosophy, but to penetrate the mental shell of the ordinary mortal of today, and lay something before him that will win his serious consideration, is difficult indeed. It is no good telling him any amount of truths, unless presented in a way he will respect and consider worthy of thought and further investigation on his part.

"A Personal Message to You About Krishnamurti" was the title of the folder in which this department of the Order of the Star endeavored to accomplish the purpose set forth above. That it has succeeded in many instances is shown by the receipt of letters from non-members, saying that "the thing looks reasonable," etc.

Nevertheless, due to the hurry with which the work had to be done, there crept in an error which a few Star members have regarded as very serious. We had written of the various steps of Divine manifestation through which Jesus passed in his ministry which founded the Christian religion. One of these was the "Transfiguration." Unfortunately a portion of the paragraph was omitted in printing, leaving only the mention of Transfiguration, and as we were using the events relative to the overshadowing and utilizing of the body of Jesus by the Christ, to compare with what may be expected in the present Coming of the Great Teacher, some of our members have taken the view, quite naturally, that we had said the Transfiguration represented the moment of the Teacher's first manifestation.

For the most part, the spirit of the statement and not the letter was caught by our readers, and thus only two protests upon this point have been made.

At any rate, for the sake of accuracy, new editions of this folder have been corrected, bringing out the additional fact that other Initiates too, as founders of other religions, were made use of by the Great One in this way, to bring to Humanity its much needed lessons and statements of Divine Law. In the case of Jesus it is made clear that as He came up from the baptism, the Great Spirit descended upon Him, and "from that day He began to preach."

* * *

CONCERNING "PUBLICITY" CAMPAIGN

A point which should be made especially clear is that your Department of Public Information is not designed to manufacture "publicity" about Mr. Krishnamurti, or Star activities.

This is the reason why, of late, we have supplied no newspaper copy to many energetic Star Agents, some of whom have written or telegraphed their requests.

We are not assuming the position of advertising the Coming. We feel that methods of announcing the arrival of a circus or a carnival, are hardly in keeping with the majesty and sacred dignity with which the actual advent of Christ should be heralded.

Our first campaign with the newspapers of this country was simply to forestall a tirade of ridicule, belittlement and misrepresentation. In most cases this would have been unintentional; rather because half-humorous stories about strange and unusual events or predictions, constitute tempting copy at the press desk.

Through the alert policy of our National Representative, Mr. Fritz Kunz, this damaging program was "picked up" in advance. Then by use of tactful and appealing approaches, press sources and editors generally were convinced that the story, truthfully reported, would serve their purpose even better than distorted versions.

This does not mean that we succeeded in making Star supporters of the newspaper people. Hardly anything so splendid, and so difficult as that. Neither does it mean that we even hoped to eliminate all sensationalism from stories printed upon Star subjects. Newspapers in these days cannot be in-

duced to publish columns of Theosophic and Star teachings as bona fide news. This is too much to expect.

The press copy supplied by this department of the Order may have been sensational in a way, but it must be admitted that it was far less colored and wild than newspaper articles would have been without our efforts at modification.

After all, what is "sensationalism"? The mere fact of the manifestation of a Divine Being upon earth today among men, is sensational in its very nature. The selection of twelve modern Disciples is certainly a proceeding to impress most readers as decidedly sensational. This department should not be charged with using sensational methods, when the whole event is in itself, a sensation.

The Star Department of Public Information is now "standing by" ready to throw its energy upon the side of sanity and reason with regard to publicity. We are endeavoring in every way to protect the movement from being misunderstood or underestimated. We strive to correct errors, and absorb the various attacks being made by those either opposed to, or ignorant of the beauty and great spiritual service which the Order of the Star in the East is bringing to afflicted and menaced humanity.

* * *

CONFIDENCE

A word, please, to intuitive Star souls, good and true, who have written in their words of encouragement in times of stress, when rather raw news stories were being flaunted in the press; times when it may have appeared that the Public Information Department was doing strange things.

On the contrary, while not responsible for these reports, this department was making every effort to modify the publicity storm which was breaking over us.

During such strenuous periods there is little time for explanation. Those members who "stand by" with support and faith and defense, are the pure gold of the Star. They radiate strength and energy, whereas the hasty critic, even though later he may approve, after matters have been made clear to him, yet weakens the work by demanding, or making necessary the explanation for his personal satisfaction.

* * *

STATISTICAL ITEMS

In our effort to familiarize the public with true facts concerning The Coming, the Department of Information has prepared and dispatched to City Editors of America over 3,000 manuscripts. These went only to cities and towns where there is no Star Publicity Agent, 126 of these; also six State Publicity Directors.

Three hundred and sixteen press stories were rushed through by air-mail, a very expensive form of transportation. 640 special delivery stamps were used upon Star envelopes carrying press copy. This postal service is well worth the extra

cost of 10c each, as it hurries the packet into the editor's hands, and calls his special and immediate attention to the matter.

More than 400 mats of Mr. Krisnamurti's photographs were sent out to newspaper offices, accompanied by stories submitted for publication, upon subject of the establishment of a new World University. This enabled papers receiving the mats to cast and print Krishnaji's picture in their columns.

These were handled most respectfully by courteous American editors. Very few adverse reports were published; those appearing chiefly in localities where known enemies of the movement are located.

About 2300 clippings have been received at the Public Information office. These are being posted as rapidly as possible in large record books. More clippings arrive with each mail. Copies of newspaper articles printed, have come from every state in the Union. Many show remarkably fine handling of the subject. Some have large six, seven and eight column headings—also original illustrations from pen and ink drawings.

A number of high class newspaper feature columns have made comment upon the Coming, Dr. Besant's announcement and the fiftieth anniversary of the Society, at Adyar. As the Server goes to press, quite a number of magazine articles are being noted. Some of these are not so fair in tone, and some misstatements are being taken up directly or through effective channels by the National Representative and the National Director of the Department.

An Assistant National Director of Public Information has been appointed. Mr. Robert Weber, who is now giving most valuable help with the work of the office.

More than 3000 letters have been received and answered—some of them after a much longer delay than was desirable. However, the necessity of getting essential work done caused our correspondence to suffer temporarily.

There were received 312 telegrams, and nearly that number sent out.

* * *

There have been a number of gratifying contributions to our Star Public Information Fund. The fact that some of the amounts are small does not at all detract from the feeling of encouragement which these offerings bring with them.

A spirit of support; evidence of thoughtfulness and desire to serve is equally in evidence whether the amount sent be \$1, \$2, or \$5.00. In fact, the smaller sums often mean the greatest sacrifice. We feel that each dollar contributed must in some definite way be used to place information about the Great Teacher's Coming before the eyes of a people who long for His presence even though many may not realize that this is what they are hungry for.

It is surprising how very many persons in various stations of life, pause and give attention to the statement of the Coming. Instinctively they feel its truth—momentarily at least.

ANIMAL PROTECTION

Cats and dogs are the animals that most commonly suffer the sad fate of waifs. These strayed, lost or abandoned creatures we have with us always, often at our very doors, wandering, half-starved, homeless, often ill. Sometimes these unhappy creatures have been petted in comfortable homes since their birth, having learned to depend on human beings for food and shelter and kindly attention. It is strange that many people will care for little kittens or puppies only to turn them adrift when they grow older. Again, people will move away from a neighborhood, and believing that old superstition that cats care more for places than for people will leave the cat behind. The abandoned animal lingers, cries faithfully at its old home, a pathetic sight indeed, its trust so betrayed. It then takes to hunting in garbage tins, growing more starved and frightened, unprotected from dogs, cruel boys, and other dangers.

It was brought to my attention that a kind-hearted person took in a stray cat which came to her house. Being unable to keep the animal permanently, and wishing to find it a happy home, she advertised in a newspaper. She was surprised at the number of people who wanted the cat, some of them even offering to pay for it. Now this seemed a happy solution of the difficulty, and may have turned out well, but it was a dangerous one. For cats there is always a demand. They are sought by vivisectors for experiments in their laboratories; by people in the fur industry; and by motion picture people for use in various films. It is never safe to give or sell an animal except to people you know to be lovers of animals, who will feel responsibility for the care of their pets under all conditions.

Frequently one sees lost dogs. Sometimes they have been left behind by motor tourists who have grown tired of feeding them, sometimes they have somehow been separated from owners who are anxious to recover them. In the latter case, if the owner's address and telephone number are on the dog's collar it is easier to set the matter right. In all cases of stray animals if you cannot give them a home yourself or find them such a home as specified above, the thing to do is to see that the animal is taken care of immediately, and until it can be restored to its owner or turned over to a receiving station of a local humane society. Owners of lost animals often try to find them through the Humane Society; in any case, the Society will feed and care for the animal, try to get it placed in a good home, and follow up its case. If placing an animal is found to be impossible for any reason, the society will put it humanely to sleep.

Bernice Banning.

PRISON NOTES

Richard Washburn Child, in his article on "The Great American Scandal," says, "The first step toward stirring good sense is to admit at the beginning that our system of punishment will never

straighten out until the people get behind the appropriations necessary to build good penal systems. I have been in too many penitentiaries and reformatories where the rats and cockroaches trace their lineage back to anti-Civil War days. I have received too many reports of prison systems unable to care for new inmates, and have seen the slow law made slower by the fact that if prisoners are convicted there will be no place to put them. I have seen prison guards of a type exhibiting brutality and engaging in drug smuggling, because a niggardly state would not pay enough to good men. I have noted instances where, because the people make no insistence on providing for a good penal system, the whole business fell into the hands of politicians and the lobby for a prison-labor contract."

The above statement is only too true. There are three ways of working with prison reform and for the reform of the prisoner. There are first, the sentimentalist, soft-hearted workers, swept off their feet by emotions; known to the police and criminals alike as "sob-sisters;" this kind has a strong hold on one side of our prison reform. The third kind of reformer is the hard-hearted judge, jurist, guard or warden, (no matter what his position) who has a strong grip on the other side of the prison reform. Now it is necessary that we take the second, or middle way, that of the balanced reformer. Look at all sides of the case; the prisoner's past and present, his life as a youth, his home and parents and surely you will be able to discover the part of him that needs the healing. Physically, mentally or emotionally our prisoners need HEALING. We must think, work and talk about taking our Prisons out of Politics. Then and only then will our institutions become worthy of the name of re-forming and re-claiming the men and women and youths that are no win their charge. It is necessary that we have men equipped with knowledge of criminology and that man is a spark of the Divine, at the head of these institutions. Make manufacturing institutions out of them; allow the men to work for wages, pay their way and help their dependents; when the men leave the prison at the time of discharge, parole or pardon, he will have some financial aid out of his own earnings which will assist him back into the world and into work of some nature. Now the prisoners upon discharge are given a suit of clothes and five dollars and sent into the world. What chance has that man to make good? Think this over; can you in a day or two obtain a position that will support you and perhaps you have the best of references. The man coming out of prison where the world has rushed on and on and brushed him by, has nothing but a prison record! How many meals, and how many beds, will the five dollar bill buy? That is one of the reasons we have so many second, third and so-on termers; and you and I who make up so-called society must help this man. What is your idea for helping?

We must encourage manufacturing in our Prisons and then educate the people, the buying public,

to buy these articles as staple and sound goods. What difference does it make if they were made behind the walls of a State institution or behind walls of a Ford or any other institution? We must take this matter up at a later date and arouse interest through the Newspapers, lectures and by corresponding with the Senators and Assemblymen of your state.

A letter from one of the State Prison workers in the State of Illinois brought the message of how the Star and the little book "At the Feet of the Master," was doing good work. A man who had been an inmate in San Quentin (California State Prison) and had learned of the Order of the Star in the East and the teachings of the Ancient Wisdom, told his worker that he was most sincerely trying to live a Theosophical life, which embraces the teachings of the Order of the Star in the East, and that while at San Quentin he learned that no man who really and sincerely took up the study and lived its teachings, ever broke his parole or was ever returned to prison again. He said understanding the law of Karma was the real reason. The

Worker that wrote said that through some details of law this man was sent to one of the Illinois Prisons and as the Chaplain there censors all the mail and literature allowed the men, this former inmate had all of his Theosophical and Star books taken from him but one, "Ocean of Theosophy." Someone tried to send "At the Feet of the Master" into the prison and it was returned to the sender. Our worker has taken this problem up with the proper persons and we hope that In His Name this condition will be corrected at once. Have you a similar problem in your prison jail? Send a copy of the book "At the Feet of the Master" with the little leaflet called "Karma" to one of your prison officials and ask him if there is anything in that book or teaching that the Censor would object to.

We can make this Prison Welfare work in the Order of the Star in the East the most efficient and most powerful in its far reaching effects if you will work for Him. Let us see what we can do in this next month.

Edith Lee Ruggles.

Headquarters Notes

By F. K.

The news carried on the first page of this *Server* makes everything else seem for the moment unimportant. And we do well to pause and lose our minds in contemplation of the Fact of the Presence after all these years of telling of the Coming.

* * *

But we must also remember that many duties fall upon us, new and urgent, just because of the Presence. It is not enough to turn ourselves toward the Light; we must produce conditions which will enable others to turn. That is our function, my colleagues. We know; we must help others to know.

* * *

What can we do?

First, help the Director of Information in every way. The Publicity or Information Fund will stand open. If some excellent stenographer could go to San Jose and help Mr. Harden for six months freely, using up current earnings and going back to earn more after that time, that would be a help. Write Mr. Harden first.

Second, help Headquarters in every way. Workers and funds are still wanted.

Then, help the General Fund all you can. This Fund is at the discretion of the National Representative. We need all we can have. *We could use thousands and thousands, effectively.* Now is the moment to do the big things. Only a few months remain before we can welcome the Head on American soil again. What shall we have to show him? A school and centre? Gardens of the Star? Headquarters cleared?

Finally, the local work wants every kind of help. Notice the new departure mentioned below: Conferences with the Clergy. This is an excellent thing when you have the National Representative with

you. In Reno the effort was most successful, because Mrs. Casselberry personally visited all the clergy and explained our purpose and that no one would be committed by the conference.

* * *

It may be necessary for me to break off my tour after New York and go back to California almost directly, with few stops. Centres must not be disappointed. I will come back again their way fairly soon. Trust me please, to be doing the best for the work as a whole. I am sparing nothing I assure you of energy, time and money to help the work. Count on me to change programs for the best.

* * *

We are able to chronicle this month a heartening event which took place at Reno January 12th.

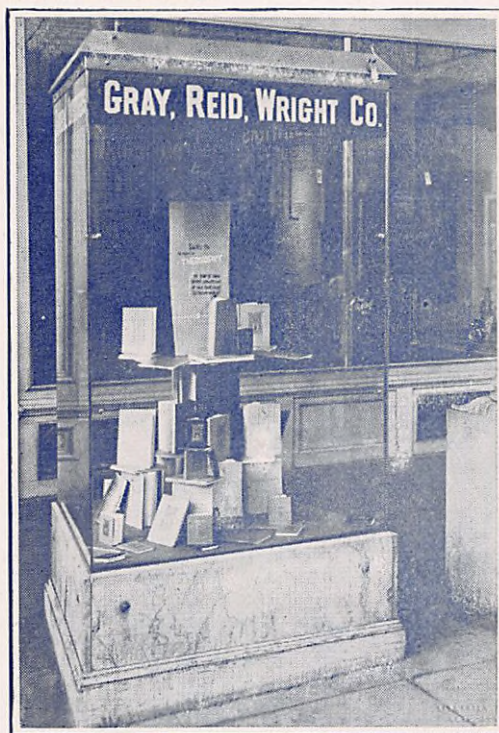
In response to invitation, the clergy (supported by a few lay men) of the following denominations met: Episcopalian, Baptist, Mormon, Federated Church (Congregational and Presbyterian). The Methodist minister was otherwise engaged but came for a few moments to show his sympathy. A University professor also attended. The chief Jewish resident (there is no Rabbi) telegraphed his regrets.

The National Representative explained about the Coming. The response was good. All agreed to wait in sympathy and hope. There was little or no feeling of shock or revulsion, but only interest and desire to understand.

This splendid work was the idea and labour of Mrs. Ethel Casselberry, National Organizer, who is specially gifted for enterprises of this character.

The public lectures in Reno were also well attended, and at the second of them the President of the

State University and the City Superintendent of Schools and other community leaders were among the audience. I spoke to the High School students; and a most interesting occasion was a brief address to the two hundred and twenty prisoners in the State Penitentiary. The men were pleased, and called out to our party to come back soon, and asked, (of their own accord) for books on Theosophy and the Star work. The Warden and the Captain of the prison guards were most courteous. An unusual feature in Reno was the display of *At The Feet of the Master* in the central show window of one of the chief shops.



DISPLAY OF STAR BOOKS IN RENO SHOP

Reno was one of the stops in the tour of the National Representative. This may be said to have begun with a public lecture in Los Angeles, December 27th, in the Trinity Auditorium. The audience numbered, by actual count, a thousand three hundred, who listened with close attention. Four people left during the proceedings. We must congratulate Mrs. Gulick, Mrs. Robinson, Mrs. Gill and many other workers on the success of this venture. My subject was *The Truth About the Return of the Christ*.

The next stops were Oakland, Berkeley and San Francisco. Reno followed. At this writing I am approaching Denver, and after four days there and three in Kansas City, the tour proceeds as follows, dates up to New York being definite, the rest subject to change.

Oklahoma City, Okla., January 27, 28 and 29. Care Anita M. Henkel, 715 Continental Bldg.
 Dallas, Texas, January 30, 31 and February 1. Care Miss Margaret A. McCarty, 1101 Commerce Street, Chamber of Commerce Bldg.
 San Antonio, Texas, February 2. Care Mrs. Winnie F. Hardy, 206 Arlington Court.
 Houston, Texas, February 3, 4 and 5. Care Elsie M. Walter, Anderson, Clayton & Co.
 New Orleans, Louisiana, February 6, 7, and 8. Care C. D. Corey, 4900 St. Charles Ave.
 Gulfport, Mississippi, February 9. Care Beatrice V. Bagby, 800 Gulf St.
 Mobile, Alabama, February 10. Care Mrs. Fanny R. Paget, 250 St. Francis St.
 Fairhope, Alabama, February 11. Care Mrs. Etta K. LaPierre, Box 204.
 St. Petersburg, Florida, February 12, 13 and 14. Care Mrs. Rebecca Ebbecka, 618 23rd Ave. South.
 Fort Lauderdale, Florida, February 15 and 16. Care O. S. Vaniman, Box 1046.
 Miami, Florida, February 17 and 18. Care Mr. Alwyn J. Baker, 227 N. E. 14th Terrace.
 Savannah, Georgia, February 19 and 20. Care Mrs. Viva H. Crowley, 216 West Park Avenue.
 Augusta, Georgia, February 21. Care Mrs. R. L. Radford, 1422 Johns Road.
 Atlanta, Georgia, February 22 and 23. Care Mrs. Wm. S. Gibson, Box 275, Hapeville, Ga.
 Nashville, Tenn., February 27 and 28. Care Mrs. Phebe Clark, 1012 Stahlman Building.
 Asheville, North Carolina, March 1. Care Mrs. Alvin J. Baker, Route 2.
 Washington, D. C., March 2, 3 and 4. Care Mrs. Blanche K. Povelsen, 1657 31st St., N. W.
 Baltimore, Maryland, March 5, 6 and 7. Care Mr. E. P. Carbo, 3110 N. Calvert St.
 Philadelphia, Pa., March 8, 9 and 10. Care Miss Caryl Annear, Sec'y, Hermes Lodge, T. S., 1823 Walnut Street.
 New York, N. Y., March 11, 12, 13, 14, and 15. Care Russell L. Jones, 441 Madison Ave.

* * *

An interesting by-product of the Los Angeles lecture was a letter of warm appreciation written officially by the National Independent Spiritualist Association.

* * *

The Western Division is developing a rich reserve of lecturers, who can travel about a little, at any rate in Southern California. The Divisional Secretary reports the following names in this connection: Mrs. Anna M. Brinkley, Dr. John Ingelman, Miss Mary Fouraker, Dr. Clara Waldo, Mrs. Baverstock, Miss Marion Spooner, Mrs. Barbara Pearson, Mrs. Mary Shannon-Harrington. I hear that Mrs. Foxworthy and Miss Barbour assist in this way also. Seattle and some other centres in this division have also staff lecturers.

There is good account given also of a lecture bureau with headquarters in Chicago, which serves towns within a night's run. Mr. Eugene Deaderick developed the scheme. The idea is excellent. The lecturers meet and give each other ideas and methods and training.

The visit to Denver shows how much times have changed. I gave three public lectures which were increasingly well attended, the last by some four hundred, but the outstanding features were an address to the Iliff Theological Institute of Denver University on *God as Scientific Reality*, (attended by pupils and teachers, and apparently quite new and delightful to them), an address to the Women's Press Club on *The Problem and Problems of the Press* (also very well received, blunt as it was), an address as pulpit guest to Dr. Fouse in the Community Church, another talk to a negro group on the Coming, and a luncheon club engagement with the Real Estate Exchange. The meeting with the clergy in Denver, though not so successful as in Reno, was most useful. Such a work wants special interviews and other personal preparation, explaining to the clergy that the meeting will be private, and that no one is committed in the least degree by attendance. It is well to emphasize the fact that whether the Coming be true or not, specialists in the Christian faith should at least hear what we have to say, if nothing else emerges.

* * *

A correspondent writes:

"A Texas Methodist church, impressed with the indignity of begging, is going to raise its church money by *Raising Onions!* They rented the land, members do the work, an expert grower supervises. This might serve as a suggestion. Onions ALWAYS sell. Back yards in Southern states can be used without the least trouble to raise figs. This biblically associated tree is lovely to look at, shady, bears the first year, grows like a weed and needs no care. A friend of mine has ten. She netted two hundred dollars just among the neighbors this summer."

I notice that in Scotland members are setting aside the product of certain beehives for Star purposes.

* * *

Mr. Herbert Douglas writes:

"Art as handmaid to devotion has a purpose universally recognized. But what should be equally remembered is that Art has its own independent status. Insofar as the standards of the musical art are lowered, the dignity of the religious or devotional gathering which it is intended to embellish will necessarily suffer.

At Star meetings we may not always choose the grade of talent, since we must accept what is available in the spirit in which it is offered, and the attitude of the performer is as important as what is offered, or even the ability of the performer. Thus a profuncutory and indifferent performance of great works is perhaps more irritating to the finer senses than a painstaking presentation of mediocre works. But neither extreme is desirable.

As regards instrumental music it might be better if the music were chosen more with regard to its sheer beauty and exalted mood than its mere devotional character. The two are very much akin in any event. In the writer's humble opinion the

organ as an assisting instrument except at distinctly religious services should be avoided, because its character is so essentially religious and because through its long association with sectarian worship, such music is inclined to give the meetings a sanctimonious atmosphere offensive to those who have broken with the style of worship for which such music has been specialized. Furthermore, hymns, inane and characterless organ preludes, interludes and what-nots, all by more or less mediocre composers, should give way to the performance of master works, not too erudite, but popular without being too hackneyed.

In the case of vocal music the problem is twofold. We must consider both the meaning of the words and the style of their setting. Since there is no vocal music written especially to express our ideals, we are limited to the choice of selections which vaguely (at best) lend aid to our purpose. The words may be good and the music trash, or the music exquisite and the words unsuitable. Aside from what entirely violates our ideals, would it not be better to avoid all sentimental saccharine music; and select only that which is beautiful in and for its own sake?

Music for closed meetings can be more devotional than for semi-public or public meetings, but let us take care that the sentiment does not outweigh the beauty and dignity, rather than the other and more proper way round.

Public meetings would be more attractive if the music were absolutely free from display or any disturbing virtuoso character, yet did not so subordinate itself as to lose its integrity. If it does not arrest the attention and invite the soul it had better not be played."

* * *

Pity poor Headquarters! In November Mr. Stone received 899 letters; in December 1383 and despatched like numbers, plus postcards, receipts, packets and thousands of form letters.

Pity poor Headquarters! It needs help and co-operation.

* * *

There are some discoveries or revelations on which the human race does not go back. Of these the Christian religion is one, and modern science is another. Both have permanently enriched mankind, and it is almost inconceivable that either of them should disappear. They will have somehow to be reconciled; and I agree with Eucken that traditional Christianity will have to be drastically revised. Whether the new form of Christianity will accept or reject the name of Protestant does not much matter. It will belong, I think, to the Platonic or humanistic type, which has always existed in the Church. It will be entirely independent of Rome, and will not conform to the articles of belief of any of the great Reformed Churches. But it will accept the moral teaching of the New Testament, and its devotional life will continue to have its centre in the idea of the indwelling of Christ.

Dean Inge, in *The Atlantic Monthly*.

FUNDS

[The following funds are open in our books: *Headquarters*, for the purpose of paying off the Headquarters; *Information*, to enable Mr. Harden to educate the public as Director of Information; *General*, which the National Representative will use at his discretion where it is most needed.—F. K.]

DONATIONS TO HEADQUARTERS FUND

To January 21st, 1926

Previously acknowledged	\$9065.59
Crawford, Dr. Andrew	5.00
Stanton, Gladys	5.00
Belz, Mrs. Elizabeth	20.00
Poster, Colleen	20.00
Hawley, Miss Adelaide	5.00
Wood, Mrs. Ida E.	5.00
Fannebaker, Mrs. M. E.	10.00
Kunz, Mary R.	10.00
Johnson Julia E.	5.00
Shudde, Louis O.	5.00
Porter, Maude B.	10.00
Galgier, Mrs. D. M.	5.00
Mays, Mrs. Emma A.	6.50
Veith, Katharina C.	10.00
Pasadena Group	10.00
Crawford, Dr. Andrew	5.00
Zuber, Dr. A.	10.00
McCool, Milla F.	5.00
Smith, Mr. and Mrs. S. S.	10.00
Dillman, Mr. and Mrs.	10.00
Reihl, Philip L.	10.00
Humphreys, Mrs. A. C.	10.00
Stockwell, Mrs. H. C.	5.00
Hebard, Mrs. Laura S.	15.30
Welton, Mrs. Emilie B.	5.00
Herakles Group	7.00
Auger, Gustavus	10.00
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Simons, Mrs. Emogene S.	5.00
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Coyl, Mrs. Elizabeth	10.00
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Tacoma Group	5.85
Warner, Harriet P.	5.00
Pritzler, Mrs. Fannie S.	5.00
Vreenegeor, Mrs. Cora	5.22
Minneapolis Group	50.00
Donations under \$5.00	79.50

Total\$9499.96

The above receipts are credited as follows:

Eastern Division	\$2961.48
Central Division	2190.43
Western Division	4348.05

Total\$9499.96

DONATIONS TO GENERAL FUND

To Jan. 21, 1926.

Previously Acknowledged	\$121.81
Weeks, Miss Nettie	5.00
A Server	12.50
March, Mrs. Gertrude S.	15.00

Ingelman, Dr. John	100.00
Casselberry, Ethel L.	301.00
Jones, Leila (Jewelry Sold)	54.00
Holliday, Mrs. Lucetta	5.00

Total\$614.31

DONATIONS TO INTERNATIONAL FUND

Star Members, Buffalo, N. Y.	\$31.89
Star Members, New York, N. Y.	25.00
Goodhue, Mrs. Anne	10.70
Samuel, Mrs. Ben Allen	2.00
New York Group—Miss Stewart's	20.00
South Shore Star Group, Chicago	4.00
Grand Rapids (Mich.) Lodge, T. S.	4.03
Buffalo, (N. Y.) Group	7.33
Louisville, (Ky.) Star Group	11.00
Montclair, (N. J.) Star Group	17.00
Chicago Star Group	14.00
Alcyone Star Group, (Kansas City, Kans.)....	1.40
Fremont, (Neb.) Star Group	10.00
Lansing (Mich.) Star Group	14.00
Milwaukee (Wis.) Star Group	16.25
Wood, Mrs. Ida E., Medford, Oregon	1.50
Fulton, Mrs. Tresa M., Springfield, Mass.	10.50
McCarty, Miss Margaret, Dallas, Texas	6.25
Vyasa Center, New York, N. Y.	21.00
St. Petersburg, (Fla.) Star Group	25.00

PUBLIC INFORMATION FUND

Previously Acknowledged	\$300.00
Brinker, Anna	25.00
Miss M. O. Kimball	10.00
Harriett P. Weaver	25.00
Star Member	5.00
Miss L. E. Holt	10.00
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